THE SECOND PART OF THE Lay-Man's Religion: AS AN APPENDIX To the First.

Publiſhed to the Memory of Queen *Elizabeth*, the late happy *Guardian* of our Eſtabliſhed Religion, this 17th of *November*, 1690.

Gal. 5. 9. *A little Leaven leaveneth the whole Lump.*

The Second Edition.

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TO THE

READER.

THE *First Part of the* Lay-man's Religion *ſpeaks it ſelf to be neither deſigned, nor compoſed after the Method uſed by our Adverſaries, with a Veil over our own, the better to diſcover other Men's Sins and Infirmities; but from the Standard of the Goſpel, beginning at home, with an impartial judging of our ſelves, thereby to leave no room for a partial Scrutiny of our Enemies; who are too apt to cenſure, and expoſe our Religion, not according to Truth, but by the vicious Lives of its Profeſſors: But bleſſed be God, we have the advantage of them herein; for our Eſtabliſhed Religion (like its own Original,) needs nothing to ſet it off, but good Living.*

This Second Part is deſigned for Healing, not to make our Wounds bleed freſh; to diſcover the true Cauſe of our former Calamities, and our preſent Miſeries, in order to our Cure, and to prevent the like diſmal Effects from the ſame Cauſe, for the time to come.

And certainly, every man that ſhall ſoberly and impartially read the following Lines, will be apt to conclude it impoſſible for any of thoſe Men, who above forty years ſince, were riding Poſt *into a* Common-wealth, *when they ſhall reflect upon the dreadful Conſequence, and bloody Tragedy that followed their Attempts therein, (though proſecuted under a*

Diſguiſe of the greateſt Zeal for Reformation,) ſhould ever again be ſo affected with the thinneſs of Popular Breath, as to endeavour to Leaven *a City and Kingdom with the* ſame Principles *again, unleſs they reſolve beforehand, like* Samſon, *to ſacrifice themſelves in the Ruine of ſuch a* Babel-Superſtructure *upon the Foundation of* Monarchy.

Liberty of Conſcience *is a* Chriſtian's Birth-right, *when bounded by the Royal Law of its Founder; but they are no true Diſciples of the Bleſſed Redeemer, that under that umbrage, do ſeek* Dominion *in the World. It will be far more for the* Honour, Intereſt, *and* Safety *of ſuch Men to improve their Parts and Talents* to reform our Manners, *and to* ſecure and credit our Religion Eſtabliſhed, *as good Pillars in our Church and Government; without which, they cannot ſupport a Crowned Head; and if they do not ſupport, they will undermine it: For ſuch active Spirits, as through all our Changes, have been Naturalized in State-Policy, (eſpecially when in high Stations,) can never content themſelves with a bare Neutrality; but will ſoon prove either* Saints with long Arms, *or* Devils with long Horns. *And happy were it for this Kingdom, if we had many ſuch* Proſelytes; *for that ſuch a Change in the moſt virulent, (from a through Conviction of their Error,) may prove the beſt Security, where the Sin and the Reformation are equally conſpicuous; that we may with the greater Confidence rely on their Sincerity; which is the right way of cenſuring, according to the Divine Method, to diſtinguiſh the Tree by its Fruit. God grant we may all, both High and Low, ſtrive to bear ſuch Fruit in Sincerity, Piety, Righteouſneſs and Sobriety, as may Credit our Religion, and become thoſe that bear the Name of* Chriſtians.

THE

The SECOND PART

OF THE

Lay-Man's Religion:

OR A

Brief Account of the Happy Union *among* Proteſtants *in this Kingdom, from the firſt Time of the* Reformation; *eſpecially during the Forty four Years Reign of Queen* Elizabeth, *in* Harmony of Divine Worſhip, *without any other* Diſcipline, Way of Worſhip, *or* Teacher, *but according to what was Eſtabliſhed and Setled among us by the* Holy Martyrs, *and Founders of it: And alſo of the firſt Cauſe of* Separation *from our* National Communion; *and how the* Congregational Way *was firſt introduced into this Kingdom.*

IT is well known to all that are acquainted with the Hiſtory of our latter Years, what an happy Union there was among *Proteſtants* in this Kingdom, in the Practice of Piety, Sobriety, and Righteous Dealing, from the firſt Time of the Reformation; eſpecially during the whole Forty four Years Reign of Queen *Elizabeth*,

zabeth, notwithſtanding all Endeavours of * Popiſh Emiſſaries; who, appearing as *Proteſtants*, in diſguiſe went up and down, labouring with all Subtilty and Malice, (when they perceived their Thundering Bulls ineffectual to hinder the Reformation,) ſecretly to poyſon the People with ſtrange Doctrines and Opinions, in order to divide them, and to draw them into a Separation from the National Communion, ſo as to alienate Proteſtant Subjects in their Affections from their lawful Sovereign, and to ſecure the *Papiſts* in their blind Obedience to the *See of Rome*; which occaſioned thoſe Penal Statutes to be made only againſt *Recuſants*; for that all Diſſenters then went under that denomination, as being deemed either *Papiſts*, or ſeduced by *Popiſh Prieſts* in Maſquerade; which rather animated and encouraged the *Proteſtants* in general, to Union among themſelves; who, in their ſeveral Pariſhes and Precincts joyfully and conſtantly, (as one Soul) aſſembled and met together at their ſet Time, by the Church appointed, to celebrate Divine Service, as well ſatisfied it was moſt acceptable to God, without any other Diſcipline or way of Worſhip, but what had been ſo ſetled among them by thoſe Pious and Learned Founders of the Reformed (and our Eſtabliſhed) Religion, who carried their own Faggots, (*not loving their Lives even unto Death,*) to bear their Teſtimony for it.)

And as none dare queſtion their Capacities and Qualifications for ſo ſacred a Work; ſo it is apparent by the Work it ſelf, what care they took to adapt our Prayers, and the whole Form of our *Liturgy*, as it is compoſed of brief, plain, eaſie, and comprehenſive Expreſſions, beſt becoming us in our humble Addreſſes to God, (who knows all our Wants (before we pray) better than we can expreſs them, and is more ready to give, than we can be to ask;) eſpecially as they are drawn from the Sacred Fountain of the Holy Scriptures, (wherein they retained nothing of what the *Papiſts* uſed, but what the *Papiſts* themſelves received from the *Primitive Chriſtians*,) ſo as to ſuit the whole Service to the meaneſt capacity, as well as the learned and moſt knowing; that all might harmoniouſly keep pace in their publick Devotion, with Underſtanding, and a clear Apprehenſion of their Duty therein.

* See the famous Memorial of *Dennum*, the *Ambaſſador* at *Venice*, ſent to Q. *Elizabeth*. The Hiſtory of *Faithful Cummin*, a *Dominican* Friar; which plainly manifeſts who began the open Separation from the Church of *England*. He began it 1557. a year before *Hollingham*, *Coleman*, and *Benſon*, the firſt *Proteſtant Diſſenters*, (who, as they were ſo ſeduced, may well be ſtiled *Popiſh Proſelytes*,) made any Separation from the Church of *England*. This *Dominican* Friar was detected, and examined by Q. *Elizabeth*, in Council. The next Year *Heath*, a *Jeſuite*, was diſcovered at *Rocheſter*. In the Year 1583, *Sommers* was detected at *Glouceſter*. The next Year after, one *Harper*, at *Norwich*. Many more might be named.

Whoever deſires farther Satisfaction, let him read the Account which Biſhop *Bramhall* gave, while he was in *France*, to Archbiſhop *Uſher*, That in the Year 1646, by Order from *Rome*, above an hundred of the *Romiſh Clergy* were ſent into *England*, for thoſe very Ends and Purpoſes.

So

So it is most plain and evident to every unbyassed Mind, that no part of our Worship, so established, doth in the least savour of Idolatry or Superstition; as hath been acknowledged by many Learned and Reverend *Nonconformists*, who, for their satisfaction therein, had carefully examined and looked into it; neither was it ever charged or arraigned so to be, but by such designing Enemies in private, who well knew the contrary, or openly by such ignorant and unlearned Persons (imposed upon by them,) as out of Pride and Self-conceipt, (wedded to their own way,) were so prepossessed with prejudice against it, as wilfully to shut their Eyes, resolving beforehand never to enquire into it, or to have a better Opinion of it.)

And as none can deny but our National Church was then blessed and furnished with a great number of Pious, Learned, and Painful Preachers, whose Gifts and Parts were no way inferiour to the most eloquent Orators among our Dissenting Clergy, and equally capable (with the best of them) of extemporary Prayer; yet they all from a Spirit of Meekness, and humble Condescension, judged it their duty constantly to joyn in fervent Devotion with the People, in the Publick Service of the Church; as well knowing that to be the only Means to keep up a venerable Awe of the Majesty of God in the minds of the Vulgar, thereby to increase Christian Charity, and preserve Union in the whole Kingdom.

By which means that happy Queen so long reigned in Peace at home, in the Hearts of all her Subjects, to the Terror of all her foreign Enemies. And our Church became the Envy of *Rome*, and the alone Sanctuary for all distressed Protestants abroad.

But the restless Jesuit (to whom we owe all these unhappy Divisions of the present Age) was always plotting, and undermining, and scattering his Seed of Sedition and Treason in secret (though still in vain,) till about the latter end of the Reign of King *James* I. when our long continued Peace and Plenty began to melt us down into Softness and Luxury, (the fatal Destiny of the most flourishing Kingdoms in all Ages,) when those Emissaries of *Rome*, by their Infernal Agents, insinuated themselves into the Families of Great Men, with their pleasing Baits of Indulgence, (which our holy Religion abhors,) and by degrees so corrupted our Councels, as to procure from our Temporal Rulers in Ecclesiastical Courts a *Toleration of Sports* on the Lord's Day, and a Dispensation in other Matters, which our Discipline established expresly condemns.

And this gave Opportunity to our Enemies, to improve their wicked Designs of separating and dividing, to undermine and destroy the purest and best established Religion and Government in the

World;

World; firſt by ſecret Inſinuations, to infuſe ſcruples into the Minds of honeſt and well-meaning Perſons of our Communion; and by degrees, induſtriouſly labouring from thence to create in them an ill Opinion of our eſtabliſhed Religion, as if it countenanced, or allowed of what had been thus acted, and publiſhed by the Secular Power.

About this time, many reverend Clergy-Men, and particularly Mr. *Bridge* and Mr. *Ward*, as alſo divers Lay-Members of our Communion, who before that, were all ſo well ſatisfied with the Purity of our Doctrine and Diſcipline eſtabliſhed, that (doubtleſs) had they had a lawful Call, they would willingly (after the Example of thoſe holy Martyrs that founded and ſetled it,) have ſacrificed their Lives for its preſervation; yet upon account of theſe great Offences, given and continued by the Secular Power, (ſo influenced by Popiſh Agents,)—and for no other Cauſe, they afterwards, about the middle of the Reign of King *Charles* I. left the Kingdom, tranſplanting themſelves into Parts beyond the Seas; where, rather than turn *Lutherans* or *Calviniſts*, (the ſetled Religion there,) they choſe to ſet up a Diſcipline (as they endeavoured it) from the very Letter of the Goſpel, *Independent* of any Superiour.

Who afterwards returning into *England* about the year 1641. when they had for ſeveral years taſted the ſweetneſs and advantage of Sovereign Conduct of Souls, each *Independent* (in his peculiar Province,) thereby to have the greater influence in temporal Affairs, (the moſt prevailing Bait for the greateſt Saints,) as we know whoſe Ambition it is (*Jure Divino*) to be at the Helm of Government, (both in Church and State,) introduced the Congregational Way into this Kingdom.

Upon which, the *Presbyterian*, (who was then Aſcendant in the Government, and no leſs endeavoured to eſtabliſh and rivet *Presbytery* with a ſolemn League and Covenant by an uniform way of Worſhip, changing our *Liturgy* into their *Directory*; but without liberty to any other Perſuaſion,) vigorouſly oppoſed the Congregational Way, as that which would not only open a door to *Libertiniſm*, but introduce damnable Doctrines, and give opportunity for falſe Prophets, to ſpread dangerous Opinions every where among the People, and be a means to ſet up ſubtil (though unlearned) Teachers, and indulge ſelf-ſeeking and deſigning Hypocrites, to creep into all Perſuaſions, to the great Scandal of the Chriſtian Religion, rendring the honeſt and well-meaning Chriſtian a Prey every where; and would in the end, by dividing Proteſtants, prove only advantageous to our common Enemy, the *Papiſts*, as at large may appear in ſeveral Treatiſes, then publiſhed on this Account.

But

But notwithstanding all Endeavours of the *Presbyterian*, the *Independent* Party prevailing by the Sword, (for the Majority of Officers in the Army were modelled of that Perswasion,) branched out into various Forms and Perswasions, according to the Humor or Fancy of the Leader or Founder, whether *Clergy* or *Lay-man*; for the one was equally capable of the Ministry, in their way of Ordination with the other. And though they all differ one from another, yet they all pretend to draw their Platform from the same Standard of the Letter of the Gospel, wresting the Sense to their own way: And how far the *Presbyterian* was in the right, we need no other evidence than the visible Effects that then followed, and the daily Productions of the present Age; for though Dissenters are apt (most uncharitably) to charge our Church with Superstitious Worship, yet it is most certain, they themselves are more guilty of it. And it is either from worldly Design, or for want of Knowledge of the Truth, that they separate from Us; otherwise they would never lay so much stress on the outward Shadow or Perswasions, as to hazard the Peace of the Kingdom, only to exchange one Shell of Religion for another: For our Religion esteems the most refined outward Way or Perswasion to be no more than the shadow in Divine Worship. Neither are we more bigotted or wedded to this our National way of Worship, or more tenacious therein, than they at *Geneva*, or in *Holland*, *Denmark*, or other places, (where the Reformed Religion is setled beyond the Seas,) are for their outward, setled, and established Worship in their own Government; which would have been the same to Us, as ours would have been to Them, had it been so setled and established; the one with them, and the other with us, from the beginning of the Reformation: which neither Place will allow to be invaded, or altered, unless by the same Supreme Authority whereby it was so first established.

And it is most plain, that although the Gospel be silent, as to prescribing any particular Mode or Gesture in Divine Worship, yet in the *Congregational Way*, they lay more Stress in Sitting, and the manner of receiving the Sacrament, *&c.* than the Doctrine and Discipline of our Church doth; which placeth no more in that, or any other Gesture, Rite, or Ceremony, than Decency and Order in such holy Services do require; esteeming (as I have said) the most refined, but as the Cruft and Shadow of Religion: and our whole Form of Discipline to be and contain no more of Substance, than as a plain and intelligible Means, whereby the Youth and Ignorant may be instructed gradually in their Christian Duty, and as that, wherein the most Learned and least knowing, may all joyn with Understanding, in Publick Prayer and Praise, as the alone *Medium* of Union among our selves, which every Mind rightly informed,

and well disposed towards God and Man, will without any doubt or scruple allow to be true. And it is only the Ignorant, and such as by the malice of designing and subtil Adversaries are prepossessed with prejudice against it, and do wilfully shut their Eyes, so as not to know and understand better, that can or dare to deny it.

But it was the Subtilty of the *Church of Rome*, when they found all their Thundring Artillery ineffectual to hinder the Reformation, even then to make it a part of their Instruction to their Missionaries, whom they sent abroad in disguise, to preach up, and maintain in every Countrey, a contrary Discipline to what they found there established, as *Calvinism* among the *Lutherans*; and the Discipline of *Luther* among the *Calvinists*; and both of them here in *England*, as the only Means to create Niceties and Scruples in the Minds of the People, in Matters circumstantial, (as all external Discipline ought to be esteemed,) that by laying more Stress than Decency and Order do require, in the Shadow, they might cause division, so, as at last to separate from the pure Doctrine established in our National Church, which is the vital Substance.

But on the other side, it is true, and cannot be denied, though it be matter of great Lamentation; and (as I have already said,) is the Case of the Gospel it self; that notwithstanding the Religion be most pure and uncorrupt, yet a loose and scandalous Clergy may soon cause vicious and formal Professors, who will be apt to take occasion from such a Separation into various forms and modes of Worship, to divert themselves at first with the Novelty of it, and to run from one place to another, (as it were) to take a view of all; but resolve to settle no where; and from thence they grow cool in Devotion, beginning at first to have a light esteem of the Publick Worship, and to neglect Family Duties; till at length from an indifferency in their Judgment, which way to take, they totally neglect, and afterwards (falling into a vicious Course of Living,) are apt to scoff at, and deride all Religion in general, and become downright Debauchees, and practical Atheists, wholly declining both publick Ordinances, and private Devotion; which are the only Fewel to keep alive our fervent Zeal and Delight in the Service of God, and to maintain Christian Charity and Unity among our selves.

And from thence the industrious *Jesuite*, and whispering *Sectary* will be sure (in a secret, sly, and subtil manner) to improve all these Evils to their own Advantage, by drawing the most harmless, innocent, and well-meaning persons into an ill opinion of our Established Religion, and a prejudice against it, as if it were defective, or imperfect, or did countenance, or allow such Irregularities and

Vice in ſuch looſe Clergy and Members, whereby they gradually incline them to a Separation from it, into their own private Congregation, as into a purer Ark of Salvation, wherein they ſhall have a greater ſhare of Saints Prayers; which is (at beſt) but to change one outward Shell of Religion for another, unleſs they could make every private Congregation a diminutive Church of *Rome*, a Catholick, or Univerſal Treaſury of Prayers and Merits: By which means many Thouſands have been ſeduced, and ſeparated from our Communion; though they all agree, and none can deny it to be the beſt reformed, and pureſt eſtabliſhed Religion, both for Doctrine and Diſcipline, in the whole World: As it is a Communion, above all others, adapted according to the Standard of the holy Scriptures, for Uniformity in Worſhip through a whole Kingdom; and, as its peculiar Ornament, (ſo long as it continued unmix'd or blended with any other Diſciplines, or Teachers, to corrupt its Members with Sedition or Treaſon,) was not only the beſt, but the alone Support of Monarchy, and ſureſt Bulwark againſt Popery; as that glorious and happy Forty four Years Reign of the bleſſed Queen *Elizabeth* may evidence (more than a Million of Witneſſes) for it.

And when once the Subjects are, from ſuch Offences of our Clergy or Laity, by ſubtilty of our Adverſaries, thus ſeparated and diſmembred from our Communion, and ſo influenced by *Jeſuites* or *Sectaries*, they draw others, as naturally as they are deceived themſelves, into an ill Opinion of our Eſtabliſhed Religion; and ſo they crumble into Sects and Diviſions, according to the Humour or Fancy of the Leader, or Founder; who all ſet up for chief Builders: And though they differ one from another, yet all pretend to draw their Model of Diſcipline from the ſame Standard of the Letter of the Goſpel; picking out ſuch Texts of Scripture, (for Materials in their Church-Government,) as may beſt ſuit their peculiar and ſeparate Deſigns.

Which Diſcipline thus fabricated by the Teacher, is ſo obſcure, as he himſelf muſt be the only Oracle, and all his Hearers muſt, from his Lips alone, receive their Knowledge; wherein they are ever learning, but never come to any certain ſetled Knowledge of the Truth, ſo as to ground them in the Fundamental Principles of Chriſtianity, contained in the *Lord's Prayer*, the *Ten Commandments*, and the *Apoſtles Creed*: Whereby the generality of them are ſo far from being diſpoſed ever to return into our Communion, (unleſs, in a partial Conformity, by Diſpenſation from their Teacher, to qualifie themſelves to ſerve a Turn in an Office for the preſent,) that many of them (*Lucifer*-like) are ſo puffed up (the natural Fruit of the Serpent's Seed) with an over-weening Conceipt of their own Way, (as if it were the infallible Oracle of Truth,) that they

suck in, with the very Breath of their Teachers, a Prejudice against our Doctrine and Discipline established, calling it *Steeple-House-Worship*; though that teacheth and maintains the greatest Tenderness and Charity towards them, as People misguided, and out of the way.

And herein lies the great Advantage of all our subtile Adversaries, to gain and keep their Proselytes, whether in *Popery*, or *Separation*, that they are all ever heard of one side; for, *Take heed how you hear*, is their mighty Caution to all their Disciples; to which we may add, *for fear of being undeceived*, as the chief thing thereby designed by the Teacher.

So that whatever they impose upon their Hearers, hath the influence of an Oracle to gain Credit: And therefore it is no wonder their Hearers should be so averse from returning into our Communion, when our Worship is by their Teachers represented but as a refined *Idolatry*, at the best. And to render their Arguments the more prevailing upon the Ignorant, who, like Children in the dark, are naturally fearful, they cry up in their Sermons, *The Simplicity of the Gospel, and the pure, unmix'd Doctrine of our Saviour and his Apostles*; and the great danger of *adding or diminishing to the Letter of the Scriptures*, or *partaking of any Ordinance of Man's Invention*. All which, in a right Acceptation, they know very well, our *Doctrine* and *Discipline* do both allow and approve of, and most powerfully excite to the Belief and Practice of it.

But herein lies their *Cunning*, They know 'tis in vain to meddle with our *Doctrine*, for that were to betray both their *Malice* and their *Ignorance* together.

Therefore they endeavour to distinguish the *Discipline* from the *Doctrine* of our Church; and (to give them their due) they so far approve of our *Doctrine*, (though it be but to give the greater Credit to themselves,) that they endeavour to persuade their Hearers, that the Doctrine of our Church is one and the same with the Doctrine in every one of their private Congregations; and that they are all willing to be one with us in *Doctrine*, but they cannot comply with us in *Discipline*; decrying *That* as a *Superstitious Form*, a *Dead Letter*, and *a Lazy Service*; and in the most contemptible Language, in effect, villifying it, as a *Relict of Popery*, and *Babylonish Worship*: And all to beget in the Minds of the People a Loathing of our *Communion*, and a better Opinion of their own Way; whereby they have hinder'd many Thousands of well-meaning People from returning into it. But were those People, and all others who have forsaken our *National Church*, once so happy, as to think it worth their pains; and I am sure none can deny, but it is the duty of every Christian *to try all things so fairly propounded for the*

Temporal and Eternal Good: I say, if they would but once examine and inform themselves, and seriously (with a pious and well disposed Mind) read our publick established *Liturgy*, and enquire into the *Form*, *Nature* and *Truth* of every part of it, (as, through the Grace of God, I have soberly and industriously done, for my own Satisfaction,) they shall find, (with me,) that they have been miserably abused, deceived, and imposed upon, in all things wherein our *Discipline* hath been thus falsly, and most maliciously misrepresented to them; and that they have been led into a most manifest *Misperswasion*, instead of *Truth*, by separating from it, or keeping out of it.

And that there is really more of *Superstition*, as to laying stress in any outward *Gesture*, *Rite*, or *Ceremony*, in every private Congregation, than is to be found in our whole *Discipline*.

And that upon a due and impartial Examination, and comparing it with all others, there will not be found any other *setled* or *established Religion* on the face of the Earth, so agreeable to the *Divine Standard*, *as this established in* our National Church; wherein the honest, humble, and self-denying Christian, that sincerely desires to serve God acceptably, may sooner and easier find a *Rest to his Soul*, (which all seek, though in several ways,) and *enjoy inward Peace*, *Content*, and *Satisfaction* in the Knowledge, Belief, and Practice of the Truth, by a conscientious discharge of his Duty to *God*, his *Neighbour*, and *Himself*.

And as, through the Grace of God abounding to me, I have for these Ends examined and tried all, that I might embrace and hold to that which is best, I judge my self obliged, in grateful and humble Thanks to God for his infinite Mercy towards me herein, and as the best Service I can do to his Church, to endeavour (as far as in me lies) to undeceive all those who have been, and still are so miserably imposed upon, by subtile and false Teachers, as, out of *Ignorance*, *Pride*, or *Prejudice*, (for it must arise from one,) to have contemptible and low Thoughts of this our *established Religion*: I say, that I may undeceive those who despise this, and so much cry up and admire *Extemporary Prayer*, (as they stile it,) I shall, in the simplicity of my Heart, in the sight of God, humbly offer, as Truth, to the best of my Belief, what here follows, to their serious Consideration.

That nothing in the whole World can be more odious in the sight of God, or pernicious and destructive to the Peace and Order of the Church, or dishonourable to the Christian Religion, than a loose, wild, extravagant Speaking extemporarily to the *holy* Majesty of Heaven, (called Praying by the Spirit,) by *weak*, or *subtile designing* Persons, under pretence of *extraordinary Gifts*; as if God Almighty

Almighty were to be courted, or prevailed upon, by a long Concatenation of Sentences, or *a continued Variety of Organical Expressions*, from the Mouth of such an Enthusiastick Oracle; when (in truth) all they utter is but a stock of studied and acquired Expressions, designedly collected from other Men's Labours, and their frequent Converse with Men and Books: Whereby the greatest *Machivilian Cheat* in the World may outdo the most *pious*, *learned*, and *Orthodox Preacher*, though his *Mission* were immediately from God, by the inward holy Anointing of the Spirit; especially as these Extemporary praying Men, with indefatigable Industry, furnish themselves with Expressions on all Occasions, to tickle and please the itching Ears of their admiring Hearers: And too often, when they have exhausted their Treasure, (which is more or less, according to their several Capacities,) they hum and haw, and are at a loss, and necessitated to make use of the next Words their empty Heads (thus at a *Nonplus*) afford them, to fill up their Discourse with the Time: Wherein I fear they too often, notwithstanding all their Skill, are forced to break off abruptly.

Now, how impossible it is for People of several Capacities, learned and unlearned, Youth and Servants, ignorant and weak Women, (especially such as are disposed to lift up their Souls to God with such a pious frame of Mind as becomes the Creature in these holy Duties,) to keep pace with such an Orator in this his rude, immethodical, and incongruous Speaking, I leave to holy, learned, and rational Men of all Persuasions to judge. Which must needs highly offend and grieve (if not nauseate) the Minds of the more knowing and sincere Christians, though it may, for the present, (as the Philosophers were wont, with their Rhetorical and florid Oratory, to win the Attention of their Auditors,) amuze and tickle the Ears of the Ignorant and Credulous, who (not knowing better) are apt to admire their variety of Sounds and Tones, and their passionate and quaint Expressions, (after a Jesuitical Mode,) though all they say, presently vanishes like Musick, and leaves no more Impression on the unsetled Mind, than the Sound of a Bell, other than an itching desire of Hearing again (as it were) another Tune.

And thus they may be said to be diverted (not edified) with Novelty, the Parent of Pleasure, made up of a continued Variety, without any solid Rest, or durable Satisfaction, to the expecting and enquiring Mind of the Hearer.

Which partial Affection towards one, more than another, is condemned by St *Paul*, in 1 *Cor.* 1. where he tells the *Corinthians* plainly, it was but from a Carnal Principle in them, to declare themselves more the peculiar Disciples of *Apollos*, or of *Cephas*, or himself, than of any other Preacher of the Gospel.

Nay,

Nay, if we appeal to the Experience of fifty Years past, (which we may call the Beginning, Progress, and Continuation of this our *Babel*-Worship,) we shall find that there was never, in any Age, a greater Delusion, and more secret Mischief hatched in a Government, than what has been thus done and acted here, in this Kingdom, by those Pretenders to pray and preach by the Spirit.

For hereby the subtile Jesuite, who so first laid the Foundation, in the Reign of King *James* the First, under the Disguise of a mean Artificer, (for they are all bred Handicrafts-Men, as well as Crafts-Masters:) And from his Example, the designing and undermining Sectary hath often had opportunity (which they could never have otherwise gained) to exercise their Talent to the best advantage in Separation and Division; and to spread all those dangerous Opinions, which have, from time to time, poisoned the whole Nation. And when, in those private Congregations, they have most zealously sounded out Liberty of Conscience, and Preaching of the Gospel from an inward Call, and Mission of the Spirit, they have then cried down as zealously, with the same Breath, all Humane Learning, and Ordination of the Ministry, as a Super-Addition to our Saviour's Gospel, and Man's Invention; whereby they endeavoured to remove all the Foundation of the first Principles of Religion, laid in the Minds of the Hearers, to make way for their own Building, and so to gain Credit and Applause with their Disciples, who cry them up for Men divinely inspired, of Revelation, and extraordinary Gifts, as immediately sent from Heaven, to convert the World.

And from hence it is, that their Hearers are put out of conceipt with all Method, Order, and Decency in Religious Worship, as Superstition and Idolatry; and so they naturally rail at, and despise the most holy, regular, and Orthodox Clergy; and consequently, our established and setled Discipline in our Church.

Now, what sad Effects these Methods and Practices (wherein Religion hath been thus made a Stalking-horse for worldly Design) have produced in this Kingdom, we need no other Evidences, but the Histories of the late Times, and the dismal Calamities we now groan under.

And as I have thus traced the original Cause of Separation, from a Jesuitical Improving the Offences given, not by any thing in our Religion it self, but from what was first acted by temporal Rulers, as they were steered by Jesuites, and Popish Interests. And have also endeavoured to shew how all our Divisions, Heats, and Animosities (though propagated under a colour of Religion) have all sprung from the original Poison of Self-love, in pursuit of Ambition, Worldly Design, and seeking Dominion

and

and Rule, under the pretext of Liberty of Conscience, and a disguised Zeal for Reformation. And that Debauchery, Profaneness and Immorality (though first arising from the evil Examples of Superiors, by pleasing Baits of Indulgence, from Jesuites, and *Romish* Emissaries, yet they) have been exceedingly increased, not only from the Scandal of a few of the Clergy, and vicious Members, but also from the Hypocrisie, Pride, and Ambition of Professors of Religion in all Perswasions.

But that which hardens those Persons in their Wickedness, who do not so much as own Religion in a visible Profession, (and makes them turn practical Atheists, in scoffing and deriding at all Religion in general, is the many and various ways of separate Worship among us, under pretence of greater Holiness and Purity, with so little of the real Power of Godliness, or Practice of Christianity, Humility, Tenderness, and Charity to be found in any of them: As if Religion consisted in nothing but Fig-leaves of Profession, Disputes between Professors, railing at, and censuring of others, and creeping into different Perswasions, from as differing Principles and Motives in the several Persons, according to their distinct Qualities; such as are poor to follow the Loaves, others to be Tradesmen or Artificers to the Congregation, and the subtile Politicians to carry on their Ambition, and worldly Designs, by disposing and continuing a Separation, under pretence of a purer Gospel-Worship; whereby the Honest, and Well-meaning, who are willing to do or suffer any thing to be safe, are misguided and imposed upon by their subtile Leaders, to imagine Church Members in such a Perswasion have a greater share in the Saints Prayers and Privileges, and a better Title to what they possess of the good things of this World, than others that are without, (or *the Men of the World*, as they stile them,) whom many of them esteem to be but Usurpers. And how far this differs from Popery, let any be Judges, who are acquainted with the Doctrine and Principles of the Church of *Rome*.

Forasmuch then as all separate Congregations among us do agree, nay rather (to credit themselves) do assert their Doctrine (which is the Substance in all Religion) to be one and the same with that established and taught in our National Church; and none can deny the Discipline (or outward Mode) to be only the Shell or Shadow in Divine Worship, which may vary in things indifferent, according to Usage in several Governments, from the beginning of the Reformation, as the holy and learned Founders have there setled it; who in every Country did establish some uniform Way of publick Discipline and Worship, (annexed inseparably to the Government,) as the most likely Means to maintain and increase Christian Charity and Unity among their Subjects, the better to secure them against

their

about foreign Enemies. I say, that if we consider these things, we shall find, that all our Quarrels, Disputes and Heats have been more about the Shadow, than the Substance of Religion: And that those that have been most contentious, and made the greatest noise, have always had the least share in the Kernel, *Truth*, and *Goodness*, which are the vital parts of Religion.

And therefore I very well approve of the Satyrical Invectives of a modern Writer, against such seeming sanctified, Jesuitical Politicians: And I could wish he would employ his Pen in the Anatomy of that Infernal Science, and expose it in its proper Characters, so as to render it odious to the present Age; especially the practice of those designing State-Mountebanks, who make Religion a Stalking-horse to serve their own turns in worldly Designs; and instead of exciting to the plain practical Duties of Christianity, in living and doing well, in order to Happiness, to create and raise Niceties and Scruples in the Minds of honest and well-meaning Persons, about the outward Way or Persuasion, which is but the Shadow, in order to sacrifice the Substance, by Separation, and dividing from our publick Communion, (at the best, exchanging one Shadow for another;) to cause Heats and Animosities (the natural Consequents of Separation) between Professors of different Persuasions, to the Scandal of Religion, and Violation of Charity, (the Cement of Christianity) among Subjects in one Kingdom, who otherwise would have continued in Harmony of Hearts, as well as worship, holding the Faith in the Unity of the Spirit, in the Bond of Peace, exemplified in Holiness, Sobriety, and Righteousness of Life.

I Do not hereby charge *all Non-conforming Clergy*, as culpable herein; (God forbid:) for I am fully satisfied there are many reverend, pious, and sincere Christians of that number; who have great veneration for our Established Religion; yet have so far engaged themselves in their different Persuasions, as they judge themselves uncapable (*salva Conscientia*,) intirely to communicate with us without some accommodation in those things which have hitherto obstructed so happy an Union; to which it is well known the most holy and learned Fathers of our Church have been, and still are readily and most willingly inclined, if such application were made, as according to the decent Rules of Civil and Religious Order in Government is required.

And to stop the Mouths of such as endeavour to render such an Accommodation either unpracticable, or impossible, whoever shall read, and well consider the 34*th*. *Article* of our Established Religion, may be fully satisfied, that as the pious Founders of it, took care nothing therein should be repugnant to the Word

of God; ſo they never intended the Rites and Ceremonies, (which are the Shadow, or Gruſt and Shell of Divine Worſhip) eſtabliſhed in our Church, ſhould (like the Laws of the *Medes* and *Perſians*) be unalterable; thereby declaring plainly, that as thoſe Rites and Ceremonies might be changed, according to the diverſity of Countries, Times, and Manners of Men: ſo every particular, or National Church, (not particular Parties, or private Judgments) hath Authority to ordain, change, or aboliſh them; *ſo as all be done to edifying.*

But, it cannot be reaſonably ſuppoſed, ſuch an Eſtabliſhed Diſcipline (the alone *Medium* of Unity, and the Nerves and Sinews of all Government,) ſhould be ſo from time to time changed, much leſs aboliſhed, to gratifie every Leader or Founder of a Sect, or different Perſuaſion, that ſeparates from our Publick Communion, into gathered Churches, (though on never ſo ſpecious Pretences,) no more than may be reaſonably required of a Maſter of a Family to alter the Oeconomy of his Houſhold, to gratifie the humour of every petulant Servant, or of Magiſtrates in Corporations, to endanger the Peace and Safety of their Civil Eſtabliſhed Government, by a change or alteration therein, only to remove or prevent the Murmurs or Complaints of every diſcontented Citizen, that through Ignorance, Intereſt, or Deſign, ſhall ſcruple, or refuſe to comply with the Rules and Orders made long before they were there Inhabitants, for the ſafety and well-being of the Place. Every reaſonable and unbyaſſed Perſon, that ſhall ſeriouſly conſider theſe things, and well weigh the Conſequence of it, muſt neceſſarily conclude, that ſuch a Condeſcention in Superiours herein, would quickly unhinge all Government, and turn all ſetled Order in the beſt Conſtitution in the World, into Anarchy and Confuſion.

How infinitely happy then would it be for this Kingdom, if all that are Men of Learning and Parts, and every way fitly qualified for their high and holy Calling, (to whoſe Judgment I humbly ſubmit the conſideration of theſe great and growing Evils,) would labour after ſuch an Accommodation in ſo ſacred and weighty Affairs; that they might all, as Fellow-Labourers, join in the promoting, and endeavouring after ſo deſirable a Bleſſing, as Harmony in Divine Worſhip; the only Means to heal our Diviſions, and effect an univerſal Reformation of Manners among us.

For as it is moſt plain, Separation was the original Cauſe, and hath increaſed all our Miſeries; ſo nothing but Union can heal and effect our Cure.

God grant all their Majeſties Subjects may approve themſelves herein as worthy Members of ſuch a Communion, (in order thereto,) by following the Royal Pattern and Example of our Sovereign, and chief Member himſelf, now on the Throne.

But

But after all, I would be ſo underſtood, (as I have plainly in the firſt Part already declared,) that I do not aim at (in any thing I have ſaid) the leaſt Abridgment of that honeſt and innocent *Liberty of Conſcience*, (the Chriſtian's Birthright,) which all ought to have and enjoy; who, from *Education*, or *Miſ-perſuaſion*, cannot conform to our *Eſtabliſhed Diſcipline*; but do deſire and endeavour to *live peaceably under the Government in all Godlineſs and Honeſty*. But ſtill I ſay, it is both equal and juſt, that till ſuch Perſons ſhall be ſo rightly informed, and convinced in their Judgments, as to conform *to our Religion Eſtabliſhed*, they ought to be content with ſuch *Liberty of Conſcience* and *Indulgence* as the Law allows them, and not to make it a Stalking-Horſe to ſerve their *Worldly Intereſt or Deſign*; for it is from *Lucifer*, and not from *Heaven*, if they aſpire after, or attempt to ſhare in the Government, upon any other Terms.

The End of the Second Part.